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Arkansas Baptist Newsmagazine, 1985-1989

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**December 12, 1985**

Arkansas Baptist State Convention

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December 12, 1985

# Arkansas Baptist Newsmagazine

SOUTHERN BAPTIST HISTORICAL  
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Concern for the campus  
focus of student emphasis



ABN photo / Millie Gill

"My Campus, My Concern," the theme for this year's Student Day at Christmas emphasis, reflects the awareness students' have of needs on their campuses. Southern Baptist churches will acknowledge and explore those needs—and the ministry opportunities they represent—when they observe Student Day at Christmas this year.

## In this issue

### 7 career volunteers

Volunteer mission work has provided such a satisfying outlet for one Arkansas couple's energies and concerns, they have served nine overseas stints on three continents.

### 8-9 in the aftermath

Colombian Baptists, Southern Baptist missionaries and Foreign Mission Board staff members waded into the destruction caused by the eruption of a Colombian volcano last month to help people try and put their lives back together.

### Corrections

Jack Porter is serving as pastor of the Charleston Church near Fort Smith.

The 1986 annual meeting of the Arkansas Baptist State Convention will be held Nov. 18-19 at Geyer Springs Church in Little Rock.

## Christmas emphasis ministers to students, church

Each year, during the Christmas season, Southern Baptist churches pause to express their concern for college and university students in their membership. "Student Day at Christmas," sponsored by the Baptist Sunday School Board, gives students an opportunity to share their college experiences with the church family.

Many students report the struggles they are encountering regarding career choices and the personal conflicts they are exper-

encing. They also report on opportunities they may have had to share their faith and minister to fellow students.

The "Student Day at Christmas" emphasis helps a church identify needs and extend its ministry to students, whether they commute daily or go away to college. It also keeps the church informed on the ministry of Baptist Student Union. The worship format below might be found helpful in planning "Student Day at Christmas."

### Student Day at Christmas "My Campus, My Concern"

#### Suggested worship format

Call to worship (student choir or instrumental solo)

Invocation (student)

Welcome, recognitions and introductions (pastor and students)

Hymn: No. 77 "Comfort, Comfort Ye My People" or No. 72 "Jesus, Thou Joy of Loving Hearts"

Scripture reading: Matthew 16:1-19

Solo (student)

Student testimonies: "My Campus, My Concern"

Student No. 1 "Different Lifestyles"

the student addresses the issue of his or her concern for students with different moral standards

Student No. 2 "Where Is My Family?"

the student addresses his or her concern for students who lose touch with meaningful relationships

Student No. 3 "The BSU Strengthening My Relationship to God's Concerns"

the student shares how the BSU on campus assists the students in developing a concern for the Christian lifestyle in today's world

Student No. 4 "Strangers Among Us"

the student addresses the concern of ministry to international students

Hymn: No. 406 "Teach Me, O Lord, I Pray"

Offering

Special music (college choir or musical components from college group)

Message: "My Campus, My Concern" (use a ministerial student from your church or a student from a Baptist school or seminary, if possible)

Hymn: No. 366 "Take My Life, Lead Me, Lord"

Benediction (student)

(All hymns are taken from the 1975 edition of the Baptist Hymnal.)

## Vain religion is danger, prof tell musicians

LOUISVILLE, Ky. — God is on a divine quest for true worshippers, according to Bruce Leafblad, associate professor of church music at Southwestern Baptist Theological Seminary.

The divine quest will break down the strongholds of false worship and of vain worship, Leafblad asserted, who called vain worship the main problem of the modern church. He defined vain worship as "worshipping the right God in the wrong way."

Vain worship makes "schizophrenic religionists," he said. A problem with evangelists, he noted, is that "we come to worship as if sin were no problem now that we're inside the gate. When worship and the rest of life contradict each other, that is vain worship."

Instead, Leafblad maintained, worship should be the most "unself-centered" act in the Christian life. "The essence of worship is going to God for God's sake," he declared.

## How should we live our lives?

## The editor's page

J. Everett Sneed



The most important question to be answered by anyone is, "Who is to set the rules by which I am to live?" Many of the answers given to this question today will lead to the ultimate destruction of the individual and chaos in our society. Some of the answers sound good at first, but are selfish and ruinous. For the Christian there can be only one answer, "Jesus sets the rules for my life, and I will seek to follow the instructions he has given me in his Holy Word."

Many people today follow the doctrine of hedonism, which says, "I will set the rules for my life and live it to provide the highest possible pleasure for me." Such a philosophy has no concern for others, and self becomes the god of each person's life.

Those holding to the hedonistic concept argue that they have no responsibility for anyone and that each person is the master of his own fate. When self-gratification is the only aim in life, morals are flaunted and each person will fight for his own personal pleasure. When society is totally controlled by such an ideology, destruction is inevitable.

The second philosophy, endorsed by many, says, "I will do what is best for mankind, and these are the rules that I will live by." This ideology, called "utilitarianism," sounds good on the surface but fails to answer the question, "Who determines what the best rules for mankind are?" Many who follow the utilitarian philosophy hold to concepts which are totally immoral. Some, for example, argue that to provide the greatest good for society, the lives of elderly people should be terminated when their years of productivity have ended. Thus, they propose to improve the quality of life for everyone by reducing the problem of overpopulation. When people set their own rules and "do that which is right in their own eyes," chaos, immorality and destruction will reign.

A third philosophy says, "I will do the loving thing under my rules of compassion, benevolence and concern." This ideology, called "situationalism" (or situation ethics), sounds extremely good at first, but denies the existence of absolutes. It also fails to answer the question, "How is a person to know what the most loving thing to do might be?"

Situationalism declares that nothing is always right or wrong. They insist it depends on the circumstances. By the use of this "topsy-turvy" method, such things as lying, stealing, adultery and even murder have been justified. Some theologians who hold to this philosophy point to Christ's

emphasis on love and Paul's statements on freedom to try to justify their teachings.

It is true that Christ emphasized the importance of love. But the love taught by Christ was one in which Christ entered a person's life and changed his motives. For example, Jesus said, "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment; But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment. . . ." (Matt. 5:21-22a).

Paul emphasized Christian freedom, but he says that, even for the spirit-directed person, there are some absolutes. In the fifth chapter of Galatians, he contrasts the fruit of those who are spirit-led with those who are controlled by their old carnal nature. Among the works of the flesh are such things as adultery, hatred, strife and murder.

The Christian says, "Christ sets the rules for my life, and I find these in the Bible." This concept of life emphasizes many of the subjective elements and provides absolutes. The Christian will find more true happiness, and this ideology will provide a stable society.

When Christ sets the rules by which an individual is to live, foundations for dealing with life's various problems and needs will be discovered. When a person says, "Christ is the answer," they do not mean that he will provide simple, easy solutions for all of life's problems. Rather, a Christian will discover that Christ provides release from past guilt and that he provides strength for daily living.

When Christ sets the rules, a Christian will soon discover that sin in his life can bring reproach to the Christian cause. Unfaithfulness and disobedient living denies the Christ whom believers claim to serve. Because of the pressure in today's world, believers need the encouragement and fellowship they can provide for each other. The strength gained from other believers often can assist a Christian in turning away the daily temptations of life.

Most Christians agree that our rule book is the Bible. Yet, all too often, we must admit that we have been influenced to some extent by worldly philosophies of hedonism, utilitarianism or situationalism. To avoid this and to truly provide the highest good, we must read our Bibles daily and stay close to the Lord.

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## The Southern accent

Steve Lemke

### Three myths about Southern Baptist College

It would be foolish to evaluate a 45-year-old man on the basis of his behavior as a child. The same is true in the life of an institution. It is inappropriate to evaluate Southern Baptist College strictly on the basis of its humble beginnings. I've encountered three mythical but false impressions:

(1) The myth that Southern is just a two-year school. We are excited to be graduating our first senior class in the Christian Ministries program this year. We plan to offer four-year degrees in business and education in the immediate future. By the time the present high school classes graduate, Southern will have a four-year degree program that will meet their needs. We are deeply grateful to Arkansas Baptists for their support in this significant advance.

(2) The myth that Southern is only for ministerial students. As you would expect the chairman of the religion department to say, I am elated that we have over 100 students in our Christian Ministries program. These

committed students are going to make a significant impact for Christ in churches across our state and beyond. But at least 70 percent of our students are not ministerial students. I believe we need committed Christian laypersons serving the Lord in the missionary fields of business, education and community life, as well as committed and trained ministers.

(3) The myth that Southern is unaffordable. Actually, Southern is least expensive of all our 50 Southern Baptist colleges across the nation, according to the Aug. 29, 1984, issue of *The Chronicle of Higher Education* and reprinted in a recent issue of *The Southern Baptist Educator*. Of course, the tuition at private colleges is generally more than that of state colleges. But keep in mind you are subsidizing every student who attends a state institution with thousands of tax dollars!

Students should not make a final decision regarding which college to attend just on the basis of a tuition figure. Before assuming a

Baptist college is too expensive, a student should contact the financial aid office at Southern or Ouachita to see if an affordable plan can be worked out for you. In almost every case, an academic or work-study scholarship can be provided that will make costs comparable to any state college.

And, of course, there is more to college than just the cost of tuition. Many freshmen get away from home in a non-Christian environment and lose far more than a few dollars. We can't guarantee that won't happen at a Baptist college, but we provide excellent academic instruction in a Christian atmosphere to afford our graduates every opportunity for success.

Thank you for supporting us, for sending students our way and for letting us grow to be the best college we can be!

**Steve Lemke is professor and chairman of the Department of Religion at Southern Baptist College.**

## Foundation offers assistance with Tuition Equalization Scholarships

by Larry Page

Messengers to the recent Arkansas Baptist State Convention held at Ouachita Baptist University in Arkadelphia approved an action entitled "Tuition Equalization Scholarships." The measure encourages each church in the convention to establish a scholarship program which would provide its high school graduates with financial assistance, making it possible for them to attend Ouachita Baptist University or Southern Baptist College.

Because Southern and Ouachita are not

publicly supported schools, the tuitions (\$1,550 and \$1,102 semester, respectively) are considerably more than that of \$415 per semester at state college and universities. By providing a scholarship in the amount of all or a portion of the difference in the tuition cost, a church could make it possible for its young people to not only get an excellent education, but to get one with the distinct Christian perspective.

In addition to the valuable assistance from the administrations of Ouachita and Southern, there is an additional resource available to Arkansas churches wishing to establish scholarship programs. The Arkansas Baptist Foundation is uniquely qualified to provide assistance in several ways. The Foundation has extensive experience in the establishment and administration of a wide variety of scholarship programs. As a result, the Foundation can give guidance in the formulation of selection procedures and prepare necessary documents.

Because of its role as trust agency of the Arkansas Baptist State Convention, the Foundation can provide cost-free management of scholarship funds. A church could deposit its scholarship funds with the Foundation in whatever amounts and frequencies it chose, allowing the Foundation to invest those proceeds in its Pooled Fund, which currently has a return of 9 percent, and then withdraw a portion or all of the funds at any time upon

demand without penalty and without cost.

Ideally, a church could budget a monthly amount to be invested with the Foundation and designated as scholarship funds. The Foundation would add the interest to the principal causing the fund to grow with each such addition. Once the church had selected a recipient student and determined the amount of the scholarship award, it could withdraw that amount and continue with its monthly deposits and the fund's growth. Of course, the church would be free to discontinue its participation in this fund and withdraw the proceeds at any time.

Your Arkansas Baptist Foundation would be honored to become partners in this way with its constituent churches, to which it owes everything, and with Southern Baptist College and Ouachita Baptist University. The need for Christian higher education has never been greater; the convention just recently recognized the inestimable value of its impact on our young people. At the same time, our messengers also provided part of the solution for meeting the costs of Christian education. Together we can make the "Tuition Equalization Scholarship" concept a significant factor in assuring our students are prepared for life in an ever increasingly complex and troubled world.

**Larry L. Page is vice-president of the Arkansas Baptist Foundation.**

### Brothers labor in dump to go to RA camp

**BARRANQUILLA, Columbia** — Jose Osoria, 13, and his brother, Freddie, 11, spent hours in a garbage dump, working under the hot tropical sun, before going to Royal Ambassadors camp. Their church could pay no more than half the \$10 fee, so they collected bones in a garbage dump to sell to a buyer to eventually be turned into buttons. At \$2 for 22 pounds of bones, the boys had to collect 110 pounds of bones for both of them to attend the camp. But their labors paid eternal dividends as both made professions of faith in Christ during the week of camp.

Don Moore

## You'll be glad to know...

... For those who were not privileged to attend the convention, I want to share feelings and impressions. No claim to objectivity is made. Being where I am, my comments are like a parent reporting on a ball game in which their child has played and won. Someone else may see it differently, but here is how I saw it. I hope you will be blessed by it as I have been.



Moore

**Spirit**—As with a church, the time, size or place of a meeting is secondary to the spirit of the group. The spirit was magnificent! Best of all, the Spirit of the Lord was upon us to a marked degree. Every speaker was truly anointed. This was true in the Pastors' Conference as well. How we thank the Lord. All of this made the fellowship out of sight!

**Attendance**—How gratifying for you to have the interest you do in what we try to do together! Since average registration of messengers is between 1,000 and 1,100 and since we only had 998 registered at Fort Smith last year, everyone involved was bowled over with 1,189 registered messengers. That was fantastic! I commend you for your efforts in attending. Many were hosted by local families in homes. Many stayed in campers. God bless all of you for your efforts.

**Emphasis**—The three things our convention have historically emphasized have been missions, evangelism and Christian education. All of these were highlighted, but a combination of things resulted in a spirit-borne emphasis on missions greater than I have seen in years. Dr. Fanini from Brazil, missionary testimonies and AMAR snapshots, along with the WMU report and Dr. Maddox's convention sermon, all were used of God to draw our hearts together toward reaching our world. How thrilling it was to close the convention with an invitation which saw many people coming forward at the prompting of the Holy Spirit.

**People**—Our Ouachita family could never be adequately thanked for their efforts. I know of nothing they missed in preparing for us. That is marvelous! Dr. Stubblefield and the convention officers were outstanding in their leadership. The messengers reflected highest Christian conduct throughout. Our convention employees carried a heavy load beautifully! God bless you all!

Don Moore is executive director of the Arkansas Baptist State Convention.



## Food and fellowship

Virginia Kirk and Jane Purtle

### Food and fellowship for shut-ins

Last Christmas, my Sunday School class planned an activity that provided food and fellowship for shut-ins and for the class.

We met on a Saturday morning at a member's home. Each of us brought some homemade "nibble"—cookies, candy, sausage balls. Over coffee, we shared a bite of food and Christmas plans. Then we prepared plates of food for shut-ins in our church, choosing a variety of Christmas goodies for each one. For those who could not have sweets, we had several non-sweet items and pieces of fruit.

As we passed around the table preparing the plates, we talked about the shut-ins: where they lived and what news members had recently heard about them. It was a loving time as we mentioned different names and talked about how they would enjoy the plate of goodies. We knew some of them would want us to stay for a long visit when we delivered the food.

By mid-morning, we started out in pairs for the homes of the shut-ins. As we visited, we realized we had brought them more than food. Simply remembering was the Christmas blessing they needed most.

Blessings on you, shut-ins who read this column. I wish I could deliver a Christmas goodie to each of you; perhaps some Sunday School class will.

Our recipe is versatile. It can be baked in muffin tins or small tart pans. Fill it with soft homemade jellies or preserves, raisin, apple, cherry or mincemeat pie filling for the hot-inns.

The pecan filling is very good for a holiday open house.

#### Holiday tarts

##### Crust:

- 3 oz. cream cheese, softened
- ½ cup butter, softened
- 1 cup flour

Blend cheese and butter. Stir in flour. Chill 1 hour. Shape into 12-14 balls and place in ungreased muffin pans. Press against bottom and sides. Or divide into approximately three dozen small balls and press against bottom and sides of small tart pans. Fill with pie filling, preserves or pecan filling. Bake for 25-30 minutes at 325 degrees.

##### Pecan filling:

- |                    |                               |
|--------------------|-------------------------------|
| 1 egg              | dash of salt                  |
| ¾ cup brown sugar  | ¾ cup broken pecans           |
| 1 teaspoon vanilla | 1 tablespoon butter, softened |

Beat egg, sugar, vanilla, salt and butter. Add pecans.

Virginia Kirk, professor emeritus at Arkansas College, is a member of Batesville First Church. Jane Purtle teaches at Lon Morris College in Jacksonville, Texas. They have enjoyed cooking together for several years.

## Fall Chautauquas draw record attendance

NASHVILLE—Attendance at 10 1985 fall senior adult Chautauquas was higher than in any of the previous 13 years the conferences have been held and "the numbers promise to be even higher for 1986," a senior adult leader said.

Horace Herr, Baptist Sunday School Board senior adult supervisor in the family ministry department, said a total of 9,323 senior adults attended the 1985 Chautauquas held at Ridgecrest and Glorieta Baptist Conference Centers.

The Chautauquas, celebrating a theme of "Worthy of His Image," were held Sept. 16-Nov. 1. Four were held at Glorieta, N.M., and six at Ridgecrest, N.C., Kerr said.

"We had an average weekly attendance of more than 800 at Glorieta and more than 1,000 at Ridgecrest," he said. "That's more than 500 above last year's attendance."

Kerr said he has set an attendance goal of 10,000 for the 1986 Chautauquas, which will have a worship theme of "Coming of Age: Senior Adults and Churches."

by Millie Gill / ABN staff writer

## people



Hasley

the Beta Beta men's social club. She is a member of Chi Delta women's social club, a U.S. Army Reserve Officers' Corps sweetheart and has been on the dean's list for two semesters at OBU. She was escorted during the ceremony by her uncle, Charles Hasley.

**Thomas Cole** is serving as interim pastor of Botkinburg Church.

**Ronnie Toon** is serving as pastor of Tupelo Church.

**Marvin Ogle** is serving as pastor of Antioch Church at Beebe.

**Randy Crews** began serving Dec. 8 as pastor of McCrory Church, coming there from Oak Grove, La.

**William D. Downs Jr.** has been chosen to receive one of six 1985 Pioneer Awards given by the National Scholastic Press Association at its annual meeting in Cleveland, Ohio, Nov. 22-24. He is chairman of the department of communications and director of public relations at Ouachita Baptist University. A native of Little Rock, Downs received his bachelor of arts degree from the University of Arkansas and the master of arts and doctor of philosophy degrees from the University of Missouri.

**Charles Vance** was honored with a "surprise service" and reception Nov. 24 by Beech Street First Church in Texarkana in recognition of 10 years of service.

**Wanda Groom Pryor** was recently honored by Conway County when The Wanda Groom Pryor Health Building, valued at \$230,000 was dedicated at Morrilton. Mrs. Pryor served as county health administrator for 29 years and received a certificate of recognition for her services at the dedication from Ben Saltzman, director of Arkansas Depart-

ment of Health. She is a member of Morrilton First Church.

**Robert Clarence Creed** of Benton died Nov. 28 at age 68. He was a retired Southern Baptist minister. His funeral services were held in Warren Nov. 30. Survivors include his wife, Margaret Daniel Creed; three sons, John Creed of Altus, Okla., Bill Creed of Kennett, Mo., and Tom Creed of Brinkley; a daughter, Nancy Miller of Benton and seven grandchildren.

**John S. Ashcraft** was in Fresno, Calif., Nov. 24 for a noteburning celebration at Harvard Terrace Church, where he and Mrs. Ashcraft served from 1961-1970. He now serves as interim pastor of Hurricane Lake Church, Benton.

**Mark Brookhart** will begin serving as minister of education at Hot Springs Central Church following his graduation from Southwestern Baptist Theological Seminary Dec. 20.

## briefly

**Shady Grove Church** at Shirley recently closed a revival in which Kirk Hardy served as evangelist.

**Magnolia Central Church** sponsored a Disciple Life Conference Nov. 15-17 in which 96 junior and senior high youth

and their parents participated. Conference leaders were Earnest Alexander and his accompanist, Tim Raymond, of Wichita, Kan.; Scott and Dawn Werner of Nashville, Tenn. and Sherrie Forehand of Tuscaloosa, Ala.

**Daniel Chapel** near Dumas observed Thanksgiving with an Old-Fashioned Day Nov. 24. Members were attired in fashions of yesteryear, and men brought out their muzzleloaders for a turkey shoot which followed the fellowship meal. Spencer Berry, a former pastor, was special guest. Bob Lamb of Pine Bluff is pastor.

**Rector Heights Church** in Hot Springs began the Foreign Missions Week of Prayer with "Old-Fashioned Day" Dec. 1.

**New Liberty Church** observed payment of a \$17,000 indebtedness with a Dec. 1 noteburning service, according to Russell Eubanks, finance chairman. Mark Chism is pastor.

**Northvale Church** at Harrison recently assisted Snowball Church in painting its sanctuary as a missions outreach project.

**Immanuel Church** in Little Rock held a service Dec. 1 celebrating re-entry into its sanctuary and educational wings that were damaged by fire Sept. 6. Brian Harbour, who recently began serving as pastor, led the celebration.

photo by Jimmie Garner



Calvary Church at Harrisburg celebrated payment of a \$43,000 loan with a recent noteburning service. Those participating were (left to right) Bill Scroggs, chairman of deacons; Carlton Pannell, Jodi King and Billy Joe Durham, all trustees; and Jeardine Britton, treasurer. Jimmie Garner, Trinity Association director of missions, was speaker.

# Doctor, wife adapt lifestyle to serve nine stints overseas

by Art Toalston

MENA, Ark. (BP)—For him, there were no other options; for her, it was a second chance. Together, David and Elsie Fried have been missions volunteers nine times since 1960.

The Frieds turned to volunteer work after realizing they couldn't be appointed as foreign missionaries. The Mena, Ark., family practitioner and surgeon looked into a career in missions in the early 1950s, but found he was "too old." The age limit was 35 at the time. He was 39.

Several years later, he inquired again. The age limit had been raised to 40. He was 43. (Today, it's 45. He's 72.)

Nevertheless, the Frieds have found a place in missions. In their nine trips as volunteers, they've worked in seven countries for stints ranging from two weeks to a year.

For Mrs. Fried, volunteer work has been a way of following through on a desire for missions involvement dating back to her teenage years. "Being able to marry and have a family has been excellent," the mother of three grown children said. But with opportunities to serve abroad, "it's been kind of like the Lord giving me a second chance."

The Frieds, members of Mena's First Church, were among the first volunteers sent abroad through Foreign Mission Board channels. Their plans to spend three months in

Nigeria in 1960 caught the attention of a news service, which circulated a story across the country.

On that first trip, they divided their time between two Baptist hospitals, filling in for furloughing missionary physicians. Only after arriving at the airport did they learn that the initial part of their work would be in a remote "bush" region.

After leaving Nigeria, the Frieds offered to return for three years and to pay their own way. To demonstrate their seriousness, they said they would sell their house and deposit the overall cost of their venture with the Foreign Mission Board, to be paid back 1/36th of the total each month they stayed in Nigeria. Fried said he realized the board, in turning down the offer, was hesitant to set such a precedent.

In mid-1967, when Nigeria was in the midst of a civil war, the Frieds returned to that country for a one-year assignment.

Their latest trip, in May 1985, involved two weeks of exploring medical ministry possibilities in Brazil's Amazon region.

The Frieds also have worked three stints in Ghana (in 1977, 1981 and 1983) and other stints in Tanzania, Gaza, Thailand (two months among Cambodian refugees in 1979) and India (in October 1984, the same month Indira Gandhi, the country's prime minister, was assassinated).

The degree of appreciation among his

overseas patients sticks with Fried. "I think every doctor would be much better off if he would go work a little while in the Third World," he said. "You have to be able to adapt to the culture. You wonder, 'How am I going to get along here?' But within a day or two, you see everything is going all right."

For Mrs. Fried, the biblical teaching that "from those who have much, much is required" comes to mind.

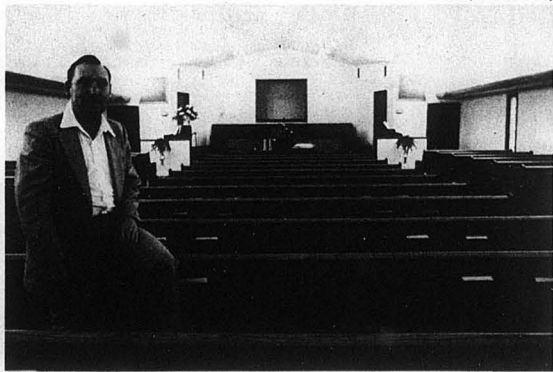
As volunteers, she noted, "we are not going over there to tell (the missionaries) how to do it. We are not going to be entertained." Each missionary has "a full, full schedule. We are going to fit in, to be just as flexible as can be and fit in with their plans and the situation in which they work. We're not going over there as heroes, but to work and to serve."

In paying for their various travels, Mrs. Fried said, "the money situation seemed to take care of itself." They kept their cars longer before buying something newer, and they put less money into home improvements.

"We've always had what we needed," Fried said, "but we have not always had all we wanted. There's a lot of difference in needs and wants."

Art Toalston is a writer for the Southern Baptist Foreign Mission Board.

ABN photo / Mark Kelly



**Sanctuary dedicated**—First Church, Midland, dedicated a new sanctuary with special services Nov. 24. The 90x40 ft., \$90,000 worship center was built with volunteer labor in two years and seven months at an estimated savings of \$85,000, according to pastor Robert Presson (pictured above). The building also contains nursery space, restrooms and a sound room. The old sanctuary will be converted to educational space, Presson noted, and a Sunday School class for the physically disabled will be among several new classes begun.

## Foreign mission briefs

### Polish congregation now has permanent home

KATOWICE, Poland — The Katowice Church, for the first time in its 65-year history, has a permanent home. The new building, on a site leased from the city government for 99 years, includes a 350-seat auditorium and various rooms for group meetings and Bible study. Previously the church rented space in other buildings for a few hours each week, but these arrangements hampered planning for other congregational activities.

### 30-year-old Spanish ministry now 'legal'

VILAFRANCE DEL PENEDES, Spain — Thirty years after Spanish Baptists opened the first evangelical senior citizens' home in Spain, the institution has been recognized as a legal entity with full rights and privileges. In a recent property census, for example, the buildings and grounds where 33 senior citizens now reside were valued at 35 million pesetas, but local authorities recorded a zero valuation so that no property taxes are levied.



# Baptists give volcano victims medicine, supplies, compassion

by Art Toalston

IBAGUE, Colombia (BP)—Edisson Ortis, five years old, is a new amputee and possibly an orphan. No family members have visited him in the state hospital in Ibague, Colombia. The only toy at his bedside came from a Southern Baptist missionary.

Edisson, who lost his left foot to gangrene, was one of 3,000 to 4,000 hospitalized throughout Colombia following the eruption of volcano Nevado del Ruiz. He's among 50,000 left homeless, people who somehow survived a wall of hot mud and debris, as deep as 60 feet in places, that buried the town of Armero, 22,000 surrounding acres and 20,000 to 40,000 people.

About 15 Colombian Baptists, Southern Baptist missionaries and Foreign Mission Board staff members have assisted Colombian Red Cross workers, government officials and medical personnel in disaster relief.

"The Baptists have done a work that is incomparable," said Ramiro Lozano, a gynecologist who heads the Red Cross chapter in Ibague, relief headquarters, about 70 miles south of Armero.

Helping alleviate acute shortages in medicines and medical supplies is but one of numerous ways missionaries have used Southern Baptist relief donations to aid Red Cross workers.

"Don't abandon us now; the work has just begun," Lozano said to James Giles, disaster relief coordinator for the Southern Baptist mission in Colombia. Reuniting family members in various hospitals and shelters across Colombia will be a formidable challenge, Lozano said.

"How are these (survivors) ever going to adjust to life after this?" asked Giles' wife, Mary Nell, after several days of visiting victims. "There's no way to even describe it... horrible, sad, devastating, heart-breaking, shocking."

The Gileses and Ellis Leagans, mission chairman, took a two-burner stove, pots and pans, dishes and clothing to one apartment where 25 relatives had taken refuge. Included in the group were two women who had lost husbands. One also lost three of her four children; the other, all three of hers.

Missionaries are investigating opening a goodwill center in Ibague to help amputees and others with debilitating injuries and teach new skills to those left jobless. Government officials have not decided what long-term help religious organizations will be asked to provide.

"These people now need somebody to listen to them," added Giles, who spent a half-hour with a Presbyterian pastor from Armero, Rafael Charry, whose wife and two children are presumed dead. Tears dripped to the pastor's cheeks as they closed the visit in prayer.

"If God rescued me from this tragedy, then he must have a purpose for my life,"

the pastor told Giles. "Everybody ended up without anything, but we have God and we have faith."

"I have had pain with the people," said Adriana Robledo, chief nurse at the emergency room of the Baptist Clinic in Barranquilla, who came to Ibague with missionary physician Robert Edwards. "I have listened to them so they could unload their hurts, tensions and pains," said Robledo, a member of Barranquilla's Genezaret Church.

There are "hundreds, if not thousands" of people in grief, many of them farm workers or operators of small home businesses, Mrs. Giles said. Most victims' faces still show an expressionless sort of shock at

their sudden, immense losses.

Missionaries have listened to a young father tell of the loss of his 25-day-old son. He believes his wife is alive but doesn't know where she is. A mother with a fractured pelvis is hospitalized beside her 10-year-son, whose leg was amputated. She lost her husband and three other children.

Another woman, just a week away from giving birth, lost her husband and mother. A toddler with "NN" (no name) above his bed and a gash atop his head held out his arms and cried for "Mami" (mommy). He ate only when someone could be found to breast-feed him.

Leagans and his wife, Judy, since 1979 the



(BP) photos by Joanna Pin



only Southern Baptist missionaries in Ibague, a city of a half million people, feel "a personal loss. I sink my roots wherever I am," Leagans said. There's "an intense regional loyalty" in the state of Tolima, where Ibague and Armero are located. Leagans also knew the director of a Presbyterian-related secondary school in Armero, Vicente Rodriguez, who still is missing.

Leagans gave "high, high marks" to Colombians in their response to the crisis. "They haven't sat back and waited for the rest of the world to respond. They've been working tirelessly themselves."

Joining Robledo and Edwards in assisting at the state hospital in Ibague were Guillermo Chaparro, a general practitioner and member of Bogota's Northside Church, and Don Pearson, an orthopedic surgeon and member of College Park Church, Orlando, Fla. Maria del Carmen de Alvarez, a neighborhood nurse and member of Bogota's Central Church, worked in various relief locations.

Survivors of the mudslide "look like they've been pulled over broken bricks for a couple miles," Edwards said. In the flowing mud, Charry recounted, "I felt like I was being ground up like a mill grinds wheat."

Both Edwards and Pearson lost count of the operations they performed, each estimating the number at 25 or more. Edwards cleaned wounds of mud and infection, working on one patient, for example, with a bladder full of mud that had been pressed through the man's mouth, nose and ears. Pearson handled gangrene-caused amputations and cleaned wounds.

Nearly every relief worker has battled weariness. After several days on the scene, Mrs. Giles recounted, "I didn't know if I could go anymore." But the next day, "seeing people who are hurting and in such need, you just forget about yourself and keep going."

(Top left) Southern Baptist missionary James Giles speaks with an injured survivor from Armero, the Colombian town destroyed after Nevado del Ruiz erupted Nov. 13. Giles, disaster relief coordinator for the Baptist mission, visited a number of patients at an agricultural school that was turned into a temporary hospital. "These people now need somebody to listen to them," he said.

(Left) A 20- to 60-foot-deep layer of mud now covers the valley where the agricultural center of Armero once stood. Buried beneath the hardening mass are 20,000 to 40,000 people. An survivor who worked in Colombia's last census 12 years ago said the city would have had 40,000 to 45,000 residents. There was no Baptist church in Armero.

**Art Tolstain is a writer for the Southern Baptist Foreign Mission Board.**



## Baptist nurse shares love in helicopter rescue

IBAGUE, Colombia (BP)—Maria del Carmen de Alvarez stepped past 10 corpses to reach a man covered with dry mud. In agony from numerous infected wounds, he loudly vented his heartache, "My children, my children, where are my children?"

Alvarez, a neighborhood nurse and a member of Bogota's Central Baptist Church, knew the man somehow had survived a full week in the hardened aftermath of the eruption of volcano Nevado del Ruiz. She and several Colombian soldiers and rescue workers placed the young man aboard a hospital-bound helicopter.

His physical suffering demanded far more medical expertise than Alvarez could provide. Still, the 47-year-old mother of four sought to minister during the flight. The victim had stopped his yelling and Alvarez, sensing he could hear, asked tenderly, "Do

you know God loves you? He loves you so much because he has not called you to his presence. He wants to give you another opportunity to trust in him."

A soldier overheard her words and quipped in sarcasm, "Look who's with us." Alvarez replied, "It's true about you, too, that God is giving you another chance to hear his message." A second soldier sided with Alvarez, saying, "That's true. God is using us to give life to these people."

Alvarez resumed her witness. "Repent of your sins," she counseled the traumatized man, "and trust in Jesus." He began weeping just as the helicopter approached the hospital landing pad.

Alvarez doesn't know whether the man survived. Still, such encounters have assured her "I can be useful at a moment of such critical need on the part of so many."

# Your state convention at work

## Christian Life Council

### Ignored contamination

Many sins catalogued in the New Testament relate to human sexuality. There is a growing torrent of magazines, video tapes, movies, novels and television programs that present human sexuality in the wrong way.



Parker

Guidelines as found in Judeo-Christian ethic are being ignored.

Many pastors, leaders, counselors and parents are prayerfully seeking God's will in facing the devious challenge of pornography. Sermons, lessons, seminars and personal influence are needed to deal with this growing problem which, like drugs, can kill, injure and ruin individuals, families and societies.

There is too much apathy and ignorance concerning the problems of obscenity and pornography. The Christian Civic Foundation, led by John Finn, is seeking to lead Baptists and other denominations to do something effective in dealing with the problem of sexual immorality.

Sadly, at present most sex education for our children and youth is coming from the porno merchants. Christian leadership is desperately needed in families, churches and communities to combat that which is poisoning the minds and hearts of old and young alike. — **Bob Parker, director**

## Missions

### A new church in town

It seems some churches can see the need for new missions in another county. They are not willing to send a group to help or provide financial support for Indiana, Brazil or on the other side of Arkansas.



Tidsworth

But what about a new congregation in our own town? Oh, that might take some of our members! Do we really believe it is more blessed to give than receive?

A survey can be done to determine whether a new congregation is actually needed in your town.

There are some reasons why a new church may be needed. All churches should be open to all people. However, one church will not be able to reach all people.

Surveys show 80 percent of the attendance in the average church are in the two social economic groups nearest each

other. People group themselves into churches where they feel comfortable.

Is there a group of people in your town that is not responding to existing churches? Will we wait for the Nazarenes to provide a church for people who would be Baptists? — **Floyd Tidsworth Jr., church extension director**

## Evangelism

### GNA publicity

Publicity doesn't cost, it pays. The secular world has learned this lesson well. Products sell when people are made to believe they cannot live without them. It is true in secular advertising that many people are brainwashed by what they hear and see on radio, television, newspapers and billboards. We find ourselves humming catchy tunes that make an impression on us as they stick



Shell

in our minds. We catch ourselves wishing we could be in the beautiful places associated with certain products. The producer, through the medium of advertising, says, "Happiness is our product."

We who are Christians also must practice the principle of publicity to reach the multitudes for Christ. We really do have the best product: Jesus. We really do share in the best life: the abundant life. We really do have the best home to offer: Heaven. A Christian can unashamedly shout from the rooftop, "The Good News is Jesus".

Every person in the community should be aware of the revival through publicity. Handbills and posters are still effective, if they are made in an attractive way. Many newspapers still will run a free article on the revival. Spot advertisements on radio and TV are very effective.

The oldest way is still the best way of advertising your revival. Go and tell them how great things the Lord hath done for thee. — **Clarence Shell, director**

## Annuity/Stewardship

### Annuity: a good gift

Most preachers want to die in service. Whether as pastor, interim or supply, they desire ministry with the churches. Many hesitate to use the word "retire." The churches, however, face reality and turn to younger men. Ministers, like all other people, face years of declining activity.

Who cares for the preacher, and other church employees, when they no longer "earn their keep from ministry?" Churches can demonstrate their care long before the employee reaches 65. Even churches with bi-vocational pastors, or churches with

limited resources, can help their pastors and staff members prepare for retirement.

The best program is one that contributes monthly on a percentage basis with the Annuity Board. A personal retirement account is established for the minister and the state convention contributes \$200 to provide protection benefits.

Many churches give Christmas gifts to their pastor and other staff members. Is it out of line for a church to give a retirement program for their pastor? It is a gift that is deferred but one appreciated when resources are limited.

A \$600 annual gift, contributed on a monthly basis, will produce an estimated \$3,310 in annual retirement benefits at age 65 for the 45-year-old pastor. A \$1,000 annual gift for a 30-year-old pastor will produce an estimated \$24,330 in annual retirement benefits at age 65.

Contact your Annuity Representative for information on a gift that keeps on giving. — **James A. Walker, director**

## Family and Child Care

### Bring them in

"You are not going to throw me away, are you?" was the question the five-year-old girl asked our caseworker as she was talking to her about her new foster home.

She seemed excited about the prospects of a new home, yet she had this concern about being "thrown away" which grew out of her life experiences. It seemed her mother had thrown her away, so she assumed this might happen again. She remarked: "My mother said she would never see me again. My mother shouldn't have told me if she didn't mean it."

Helping children to cope with these kinds of realities is a difficult task. Providing the necessities of food, clothing and shelter for children is important, but these necessities are by no means the most important things we give to children.

The care givers, whether foster parents or staff, must deal with some other vital life concerns. We in child care want to help the child obtain a more realistic picture of his own worth as an individual created by God and to help him develop his fullest potential. Often we feel, and always for the preschool age child, his needs can best be met in a foster home setting. Children who need and can accept the close relationships of parental figures are placed with Christian foster parents.

These substitute parents draw the child into their family circle of love and balance this love with the essential ingredient of discipline. Foster parents want to help the child become what he has the capacity to become. It is not an easy task and there are daily problems that must be worked out. Our task is to "bring them in." — **Johnny G. Biggs, executive director**

## Study neighborhoods like Bible, Chicago pastor urges

ATLANTA (BP)—Just as pastors traditionally critically examine the Bible verse by verse, they also should examine their neighborhoods house by house, a Chicago pastor told urban leaders at the fall forum for urban evangelism sponsored by the associational evangelism department of the Southern Baptist Home Mission Board.

"Seminary trained us to franchise churches, to do the same thing everywhere we are," said Bill Leslie, pastor of LaSalle Street Church since 1961, but "pastors should not only exegete the Bible, but also exegete our neighborhoods."

The non-denominational church is situated within blocks of both Chicago's Gold Coast, the second most wealthy area per capita in the nation, and Cabrini-Green, the second poorest area in the nation. Cabrini-Green was the temporary residence of former Chicago Mayor Jane Byrne during her campaign to fight poverty.

When LaSalle Street Church had declined to 40 members, "we asked each other what we thought God wanted our church to be. We figured at that point we didn't have much to lose," recalled Leslie. They concluded they wanted to be a church which gives itself away.

They committed to four goals. "We first committed ourselves to pluralism and diver-

sity," said Leslie. While Leslie says he understands why first and second generation ethnics would want an ethnic congregation, "I can also see a mark of the Kingdom is to struggle with that issue."

Because LaSalle Street is an inner-city church, it has become a port of entry for ethnics. "The poor in cities are where the city is oldest, where it decays first," Leslie explained.

"To evangelize the city, we must evangelize the ethnics," he continued. To do this in a worship setting, Leslie said each group must hear its own sound, its own music; each group needed to be seen in leadership positions; and preaching had to be profound, but in simple language.

The second thing the church committed itself to was servanthood and ministry. "Instead of one minister and 200 assistants, we have 200 ministers and one assistant," Leslie said.

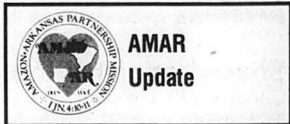
The third commitment was to a wholistic approach to evangelism. "In witnessing to someone, we've only done half the job. We also have to love them as God loves us," Leslie explained.

The fourth commitment made by the church was to the poor. The church did a Bible study on the poor and justice. "We found 87 verses about the poor and justice.

Our Legal Aid Clinic came somewhat out of that," said Leslie.

The Cabrini-Green Legal Aid Clinic, now it's own entity, began when Chuck Hogran, a real estate lawyer who was a member of LaSalle Street, began to receive calls from mothers who wanted his help to get their children out of jail. He discovered often they had been wrongfully accused or accused with illegal evidence.

The two-block by five-block Cabrini-Green area houses 3,700 families, including 10,000 children under 17. The clinic provides free legal services to all residents who qualify. They average 450 cases per year. They also have added a social worker to their staff to provide follow-up services.



**Magnolia Central Church** recently sent a 12-member team to Brazil where they constructed a Baptist book store and educational space for a local church.

**Luther and Geneva Dorsey** of Warren have returned from Pernambuco, Brazil, after completing a three-week assignment as missions volunteers with her sister, Martha Hairston, and Edith Vaughn, career missionary from Virginia.

**Beech Street First Church** in Texarkana sent two members, Gene Lewis and Leonard Monroe, to assist with the construction of an educational building for the Juruti Church. Construction funding was provided by the Texarkana church with the two laymen providing a portion of their travel expenses. Orville Farren, pastor of Tennessee Church near Texarkana, and James Cannon, director of missions for Little River Association, were also a part of the work team.

**Crystal Hill Church** in Little Rock had a team composed of pastor Sid Carswell, Marcia Carswell and Leon and Lou Ross working in Itacoatiara with the organization of a new association of churches. They returned to Manaus, where they were involved in projects related to evangelism and construction.

**El Dorado First Church** team has returned from work in several Brazilian towns, assisting with local church and camp services.

For information about the Amazon-Arkansas Partnership Mission, contact Glendon Grober, P. O. Box 552, Little Rock, AR 72203; (501) 376-4791.



## I Love To Tell The Story

### Launch Personal Evangelism in Your Church on Witness Commitment Day

*Suggested Date: January 12, 1986*

#### What Is Witness Commitment Day?

Witness Commitment Day is a special day designated for church leaders to launch a powerful effort in the church to tell all people the wonderful story of Jesus, the story of His saving love.

#### Why Observe Witness Commitment Day?

- To focus on the church's task of evangelism.
- To enlist potential soul winners.
- To increase concern for the lost.
- To obtain a list of evangelistic prospects.
- To pray for specific unsaved people.



## Volunteers changing Baptist missions, says Parks

RICHMOND, Va.—A new kind of missions is taking place because Southern Baptists in the pew are beginning to assume responsibility for home and foreign missions, says Foreign Mission Board President R. Keith Parks.

"If that continues to happen, it will not only change what's happening on the mission fields, it will radically change what's happening in our churches," Parks told about 70 Southern Baptists who gathered in Richmond, Va., Nov. 20-23 to look at Southern Baptist lay volunteer involvement overseas.

The Foreign Mission Board brought together key volunteers and denominational leaders with an interest in the program to help evaluate their working relationships and talk about ways Southern Baptists can use volunteers overseas more effectively, said Ed Bullock, associate director of the

board's volunteer enlistment department.

The fast growth in the program, the rapid influx of hunger and relief funds and the increased number of Baptists going from traditional "mission fields" to do missions in other countries are some of the most significant happenings in missions in the last four or five years, Parks told the group.

Owen Cooper, Yazoo City, Miss., industrialist and former president of the Southern Baptist Convention, issued a call for "activating the pew into meaningful involvement in the things that Christ put upon our shoulders to do."

Instead of classifying Christians as "ordained" and "unordained" or "professionals" and "volunteers," he suggested there are only two kinds of Christians, those who are involved in Christian ministry and those who are "AWOL" (Absent Without Leave).

If Christians followed Jesus' example of servanthood, it would place an awesome responsibility on the unordained, said Cooper. "We are all ministers, all of us, and we have a tremendous responsibility." Christians may have different functions, but all have the same responsibility, he said, citing Jesus' commission to his followers to be his witnesses in all the earth. "He (Jesus) didn't put a geographical limitation on my responsibility."

Besides hearing from other denominational leaders like Carolyn Weatherford, Woman's Missionary Union executive director, and James Smith, Brotherhood Commission executive secretary-treasurer, conference participants heard testimonies of former volunteers and pastors whose churches had been changed through overseas volunteer activities.

## Shared ministry tops agenda at annual meeting

NASHVILLE, Tenn. (BP)—The New Testament concept of shared ministry can undergird the entire issue of leadership for Southern Baptists, Joe Stacker told state church administration consultants at their annual meeting in Nashville.

Church growth, financial support, missions and discipleship all are supported by shared ministry, explained Stacker, director of the church administration department at the Southern Baptist Sunday School Board.

Stacker told the state consultants shared ministry will be a priority of the church administration department for several years, because, "We must teach Southern Baptists to be New Testament leaders.

"Shared ministry sets the pace and pattern for where Southern Baptists need to be as a people of God," he said. "If Southern Baptists do a better job with shared ministry, forced terminations will decrease and ministers will begin to trust, delegate and share with staff members, deacons and church members."

"We're committed to making shared ministry our banner for the indefinite future, because the emphasis doctrinally, biblically and theologically supports everything Southern Baptists do," he added.

Also addressing the state church administration consultants were Sunday School Board President Lloyd Elder and John Lee Taylor, pastor of West Jackson Church, Jackson, Tenn.

Elder spoke briefly about the interdependent nature of the agencies and components which comprise the Southern Baptist Convention. He said working together is healthy, strong and appropriate.

The local church, however, is the basic reason for the existence of any Southern Baptist agency or component, he continued. "The Great Commission is given to the local church, not any agency or convention."

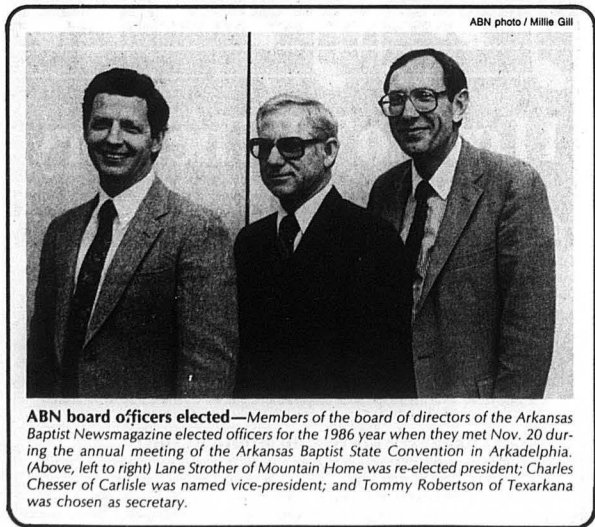
Elder also said the Sunday School Board is not just in program work, even though methodology is good. "The Sunday School Board is in business to change lives. We want to make a difference along the way."

Taylor, whose church is one of nine Southern Baptist churches in Jackson, Tenn., involved in a class action lawsuit related to churches being classified as political action committees, recounted his involvement in the successful effort to defeat a liquor-by-the-

drink referendum.

The Baptist churches, plus four other churches, are presently appealing a ruling against them by the Chancery Court of Madison County, Jackson, Tenn. The ruling says the churches should be considered political action committees and consequently should file financial disclosure forms.

Taylor advised the church administration consultants to check laws in their states to avoid a similar dilemma.



**ABN board officers elected**—Members of the board of directors of the Arkansas Baptist Newsmagazine elected officers for the 1986 year when they met Nov. 20 during the annual meeting of the Arkansas Baptist State Convention in Arkadelphia. (Above, left to right) Lane Strother of Mountain Home was re-elected president; Charles Chesser of Carlisle was named vice-president; and Tommy Robertson of Texarkana was chosen as secretary.

## O'Brien, Bird, Chute named for overseas news system

RICHMOND, Va. (BP)—The Southern Baptist Foreign Mission Board has selected initial personnel for a new communications plan which will feature firsthand reporting of missions through a system of four professionally-trained missionary correspondents assigned to areas around the world.

Robert O'Brien, the board's overseas news coordinator, will direct development and professional operation of the system from Richmond, according to Bob Stanley, chief of the Richmond bureau of Baptist Press, news service of the Southern Baptist Convention.

Michael Chute, 35, former managing editor of the Missouri Baptist newsjournal, *Word and Way*, and Craig Bird, 36, Baptist Press feature editor at the home office in Nashville, Tenn., are expected to work with O'Brien as the first two overseas correspondents. Correspondents selected for the overseas system must meet both the professional qualifications set by the board's office of communications and public relations and all normal qualifications for missionary appointment.

The board's human resources subcommit-

tee approved Bird and his wife, Melissa, Nov. 19 to be recommended for missionary appointment next April, pending completion of seminary study required of missionaries. Bird will leave Baptist Press Dec. 31 to enroll at Southwestern Baptist Theological Seminary, Fort Worth, Texas.

Chute, who accepted the new post in October, will begin partial duties immediately. He and his wife, Kathie, will return to the United States next August for furlough from Brazil, where they have been assigned as missionaries since September 1982. He has been news and information coordinator for the South Brazil Mission in Rio de Janeiro.

The Chutes and the Birds will have several months of orientation at the board in Richmond before moving fully into their assignments. Chute will report on missions in Latin America, working out of Brasilia, Brazil; Bird will report on missions in Africa, from a home base in Nairobi, Kenya.

The overseas correspondents' main function will be to tell the story of missions through a variety of channels to U.S. audiences. They also will work directly with field missionaries to help them improve

efforts to communicate.

In addition, they will cooperate with traveling teams of Foreign Mission Board staff communicators who will continue to participate in the effort to increase the flow of information from 106 mission fields around the world.

O'Brien, former Baptist Press news editor in Nashville, joined the Foreign Mission Board staff in 1980 to field test the system. After two years of preparation in Richmond, Robert and Shirley Bradley O'Brien and their sons, Eric and Paul, moved to Nairobi for two years to conduct a pilot study of the overseas system. He traveled widely in Africa, covering missions and training and consulting with missionaries in communications, and she was administrative and editorial assistant.

A year-long evaluation after the O'Briens returned to Richmond revealed that intensified, firsthand coverage of missions improved efforts to communicate foreign missions to Southern Baptists and to increase awareness of their Bold Mission Thrust goal of reaching the entire world with the message of Jesus Christ by the year 2000.

## RTVC reorganizes; Edwards promoted to chief operating officer

FORT WORTH, Texas (BP)—A reorganization plan has been adopted by the Southern Baptist Radio and Television Commission, under which current financial vice-president James Edwards will be promoted to senior vice-president and chief operating officer.

RTVC President Jimmy R. Allen will remain as the chief executive officer under the plan, which was adopted during a two-day retreat at Lake Texoma, Okla., attended by administrators of the agency as well as representatives of the administrative subcommittee of the trustees.

During its September meeting, the SBC Executive Committee approved a recommendation to allow the RTVC to restructure debts incurred in the startup of the American Christian Television System (ACTS) network. Under the plan, the RTVC will be allowed to borrow up to \$10 million with a 10-year payout and conduct a five-year \$10 million fund raising campaign.

The plan included "very stringent" requirements "designed to help them develop a definite plan to retire their indebtedness without having to add additional indebtedness," according to Executive Com-

mittee member Harmon Born of Atlanta.

Fred Roach, RTVC trustee from Dallas, said the restructuring of the organization grew out of the overall effort to make the fledgling television network viable. "This organization gets it down to the bare bones," he said. "It doesn't cut into the sinew, but it puts us in a fighting position. We will still have to struggle and work hard to make it work." Roach noted the reorganization has cut more than \$1 million from the budget.

In addition to restructuring the top of the organization, the plan eliminates 13 more employees, leaving the commission with a total of 97 personnel, including 90 full-time and seven part-time workers. The 97 employee total is down from a peak of 176 in May of 1984, when ACTS was launched.

Under the reorganization, Edwards, as chief operating officer, "will have responsibility for the day to day control," while Allen will remain the "chief policy maker," Roach said. "The bank made a specific recommendation about the importance of having a day-to-day operations officer on site all of the time."

According to Roach, the reorganization is part of a four-pronged effort to make ACTS viable. The other parts are negotiation of a 10-year payout loan which would reduce cash flow, the success of the fund-raising campaign and a new syndication effort.

Allen called the \$1,020,787 pledged to the RTVC in October as a result of a series of ACTS TeleMissions dinners and follow-up fund-raising activities, "an affirmation from God of the SBC-approved \$10 million fund-raising campaign for the network."

"I believe this will answer the questions about whether ACTS is going to flourish or not. We have looked at that very clearly ourselves. We believe that more than \$1 million in pledges is an affirmation ACTS is going to flourish.

"We're encouraged with the spirit of our people as we re-dedicate ourselves to forward momentum for the ACTS network," Allen said. "We believe now we are tailored for the task, and we're counting on Southern Baptists to undergird us as we seek to access the homes of this nation with the gospel of Jesus Christ."

Helpline  
for the local church

Coming  
in January

## Perspective

# The place of higher criticism in our seminaries

by Page H. Kelley

Recently, someone accused me of being a higher critic. I suppose I am. For the past twenty-six years, I have made use of the findings of higher criticism in my classes in Old Testament at Southern Seminary. Over the same period of time, I have also utilized the principles and methodologies of lower criticism.

Let me explain what I mean when I say I am a higher critic. Let's begin with the word "critic." In the popular mind, this word has a bad connotation. I wish we had a better word to express what it means, but no workable substitute has been found. Actually, it's a very respectable word, once you understand what it means. It's time we rescued it from the "critics."

The word "critic" is from the Greek verb *krino*, which means "to judge, to separate, to evaluate, to distinguish." A biblical critic, like an art critic or a music critic, is someone who judges and evaluates in the light of all available evidence.

A lower critic sets out to judge and evaluate all available manuscript evidence in order to arrive at the oldest and most reliable text of Scriptures. For this reason, lower criticism is often referred to as textual criticism. In our seminary, we offer courses in textual criticism in both the Old Testament and the New Testament.

There are many who recognize the place of lower criticism in a seminary curriculum but object to the inclusion of courses in higher criticism. A popular misconception is that a higher critic is someone who puts himself or herself above the text of Scripture and criticizes it in a destructive fashion. That explains why many persons today regard higher criticism as inherently evil and of the Devil.

Perhaps the reason for this is that some 19th century European scholars did use higher criticism in a destructive fashion. Their anti-Semitism, materialism and radical liberalism led them to adopt positions that

would not be tolerated in our Baptist seminaries today.

It was not higher criticism that was at fault, but the use that was made of it. To charge that everyone who teaches higher criticism is bound to become a theological liberal is as illogical as to say that every gun owner is bound to become a criminal.

But we have not yet defined higher criticism. As I understand it, it is a blanket term that includes everything that scholars do to determine the meaning of Scripture. Lower criticism seeks to determine the text of Scripture. Higher criticism seeks to determine its meaning. When examining a text of Scripture, it inquires into its structure, form, grammar and syntax. It asks when the text was written, by whom it was written and to whom it was addressed. It also seeks to determine the social, religious and historical setting out of which the text emerged. Most important of all, it seeks to explain the text's ongoing meaning for the people of God. I like to think of higher criticism as faith in search of meaning and understanding.

I was pleased to discover that higher criticism has had a place in the curriculum of Southern Seminary ever since its founding in 1859. The very first seminary catalogue (1859-60, pp 42-43) lists Basil Manly, Jr., as the teacher of a course called Biblical Instruction. The course consisted of five separate parts: biblical criticism, the canon of Scripture, inspiration, biblical archaeology and special introduction to the individual books of the Bible.

After Manly's death, this course continued to be taught in succession by A.T. Robertson (1892-95), Henry H. Harris (1895-97), Wm. J. McGlothlin (1897-1900), George B. Eager (1900-24), Harold W. Tribble (1924-25) and J. McKee Adams (1925-45).

The catalogue description of the course for the 1929-30 academic year reads: "This course covers the entire field of Old Testament criticism from the earliest days down

to the present. The objective in view is the mastery of the historical development of Old Testament criticism together with its principles, theories and results. . . . The work is chiefly concerned with higher or historical criticism, the textual criticism of the Old Testament being left to the department of Hebrew Old Testament" (Seminary Catalogue, 1929-30, p. 72).

I entered the seminary in the fall of 1945. I enrolled in J. McKee Adams' course in Biblical Introduction at the beginning of my first semester. However, Adams met the class only once before he suffered a massive heart attack and died. After that, I was gradually introduced to the whole field of biblical criticism by J. Leo Green, Clyde T. Francisco, John J. Owens and William H. Morton. Under their direction, I experienced both the agony and the ecstasy of serious Bible study.

I have no hesitation, therefore, in saying that I am indeed a higher critic. I look upon higher criticism as one of the many tools that God has put at our disposal to help us better to understand his Word. There is, of course, nothing sacred about the tool itself. It must be constantly examined, criticized and, where needed, corrected. Those who use it must do so without either exaggerated enthusiasm or undue pessimism. I strive to make use of it with caution, but at the same time with freedom and with gratitude. I am always blessed when it enriches my knowledge of Scripture.

The next time you hear someone accusing seminary professors of teaching higher criticism, tell them you hope it is true. Then ask them what they have substituted in its place.

**Page H. Kelley has been professor of Old Testament interpretation at The Southern Baptist Theological Seminary since his return from the foreign mission field in 1959.**

## Seminary announces festival honoring educator Findley Edge

LOUISVILLE, Ky. — "Fulfilling the Dream" will be the theme of an Oct. 27-29, 1986, festival honoring Findley B. Edge on the campus of The Southern Baptist Theological Seminary.

Edge, a Southern Baptist pioneer in Christian education, joined the faculty of Southern Seminary in 1947, two years after earning his Th.D. from the institution. In 1982, Edge retired from full-time teaching and moved to Winter Park, Fla. He remains a senior professor, traveling to Louisville occasionally to offer courses at the seminary.

Edge's writings have played an integral part in the development of the field of Christian education in Southern Baptist life. His 1956

volume, *Teaching for Results*, is considered a classic text in the field. Other works by Edge include *Helping the Teacher*, *A Quest for Vitality in Religion* and *The Greening of the Church*.

Edge has concerned himself with the centrality of lay ministry in the church and with the underlying theology of Christian education. His most recent release is *The Doctrine of the Laity*, the 1986 Doctrine Study book published by Broadman Press. He also recently contributed an autobiographical chapter in *Modern Masters in Religious Education*, published by Religious Education Press.

Featured personalities for the festival will

be Gordon Cosby, Parker Palmer and Walter Wink.

Cosby, a graduate of Southern Seminary, founded and pastors the Church of the Saviour in Washington, D.C. Palmer is teacher and writer-in-residence at Pendle Hill, a Quaker spiritual community and adult study center near Philadelphia. Wink is professor of biblical interpretation at Auburn Theological Seminary.

Registration for the festival, including the banquet is \$50 per person. For more information, contact the Continuing Theological Education office at Southern Seminary, 2825 Lexington Road, Louisville, KY 40280 or call (502) 897-4315.

## International

### Good news of great joy

by James McDaniel, First Church, Brinkley

Basic passage: Luke 2:8-20

Focal passage: Luke 2:8-20

**Central truth:** The coming of Jesus Christ into the world continues to be good news of great joy to all people.

The announcement of Jesus' birth by the angels and the trip to the stable in Bethlehem were unquestionably the experiences of a lifetime for the shepherds. They are to return from a mountain top experience back to the daily routine of tending and herding sheep.

They did more than return, however, for we read they returned glorifying and praising God. They were never to be the same again. They had been in the presence of the Savior. They were to take the divine glow of the manger back to the daily grind of shepherding sheep. Any task becomes divine when we do it unto the Lord. That includes washing dishes, scrubbing floors, working on an assembly line, managing a business or doing school work.

The shepherds returned praising God for what they had seen and heard. They realized God was the source of all lasting and meaningful joy. They had witnessed God drawing close to man in the birth of a child. They did not know when or how, but they knew this child was to be a king, indeed King of Kings! It is well for us to remember, though the way is routine or rough, the path to victory is in praising God.

This is what every mountain top experience should do: produce ambassadors for the King in the workshop, the office, the field, the home or the school room. There's no case for monasticism among Christians. We are to relate to people who are coming off the mountain or who are in the valley, telling them what we have experienced in Jesus Christ.

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## Life and Work

### Accepting responsibility

by Bradley A. Rogge, Brookwood First Church, Little Rock

Basic passage: Ezekiel 18:1-32

Focal passage: Ezekiel 18:1-4,19-20,31-32

**Central truth:** Persons must accept individual responsibility before God for their actions.

One of the easiest things for you and I to do is to blame others for what is going on in our lives. It is very easy to blame God, our pastor, a deacon or the church in general for the sin in our lives.

We need to understand God holds only ourselves responsible for sin. We need to quit blaming others for our sin and accept our personal responsibility for our actions. Verse 20 of our lesson today clearly points out God holds us responsible for personal sin.

It is also clear God calls us to repentance of sin. There are four ways God may use to call us to repentance. One is by conviction of a sin, another is conviction by circumstances to help us to call upon God and realize our sins. A third way God may deal with us is to give us over to our sin. Finally, if all else has failed, God may call us home in order to keep us from hurting his witness.


It is pointed out in verse 23 God does not want punishment for mankind but wants man to have a full and meaningful life. God does not take pleasure in the death of even the most wicked person.

As a matter of fact, God offers to all sinners a chance to repent and live a righteous life. No matter what sin or how much sin may lie at our door, God gives us a chance to repent. God calls all people to repentance and to a life of holy living (vv. 31-32).

Today, sit down and make a list of the changes you see that need to be made in your life. Ask God to show you any others you may have missed. Now pray about each item and ask God to help you overcome the sin that might keep you from making that positive change in your life. Start right now in taking the responsibility for your personal sins.

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## Bible Book

### Visions

by Jim Byrum, Toltec Church, Scott

Basic passage: Daniel 7:1 to 8:27

Focal passage: Daniel 7:17-22; 8:19-25

**Central truth:** Dark days are ahead, but God's kingdom will prevail.

What does the future hold? Is it good? Is it bad? In the vision, Daniel sees the raging sea of nations and people acting toward each other like beasts. They tear, maim, ravage, destroy and kill.

Our world is headed for the darkest days it has ever known. The horn that was waging war with the saints and overcoming them is the most diabolical, Satan-possessed, evil ruler who has ever lived. The Bible identifies him as the anti-Christ. He will bring death and destruction to this earth on a scale never seen before. Jesus said, concerning that period, had the time not been shortened, no one would survive.

Will God allow Satan to destroy and deceive forever? Will God permit atheistic and Christ-denying nations to exist unjudged? Will God turn his back in indifference and not take action when evil men bring terror and death to innocent people? Can a man explode a car-bomb on a busy city street, killing scores of innocent people, and go unpunished? No! No! A thousand times no! Daniel sees a day when Satan and all the wicked shall be destroyed and given to the burning fire.

How will it all end? Daniel sees the end. He describes a heavenly vision where one like the Son of Man came with the clouds of heaven and came to the Ancient of Days. He was given dominion and glory and a kingdom; and all people, nations and languages will serve him. The beast-people live only as long as God lets them live. The day will come when God says it is enough. The last idol will have been worshiped; the last profanity will have been spoken; the last murder will have been committed; the last lie will have been spoken; and the last "pot" will have been smoked. Time will be no more.

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## Instrumental worship is outreach method

NEW ORLEANS, La. — "If God says to worship him with cymbals and psaltry, and we're not doing it, we're not doing his will," according to John Hanbery, associate professor of music and director of bands at Mississippi College.

Hanbery, who also serves as minister of music for Pocahontas (Miss.) Church and as instrumental specialist for the Mississippi Baptist Convention, said he feels playing instruments in church "isn't performance; it's worship."

Speaking at an instrumental workshop by the Sunday School Board and New Orleans Baptist Theological Seminary, Hanbery said, "some can cook, some can sew, some can sing, some can preach, we're the body of Christ all together. Some people can play instruments. They should be brought into the church. They shouldn't be denied.

Observing that some persons are unduly concerned with musical excellence, he said, "if a person plays something simple, it's worship. We ought to be pleased with it."

Hanbery said he sees greater competition between high school band directors and ministers of music for instrumentalists' time.

"In schools, directors are under pressure to win competitions. Ministers of music are

under pressure to produce good choirs and orchestras. The people who are in competition for the children need to support one another, to work together," he said.

Let's not get so carried away with programs that we forget what it's all about: to worship God, to have sweet fellowship," he cautioned, urging that ministers ask themselves what is the real purpose of their efforts. "If whatever we do doesn't glorify God, we ought to quit. He ought to be at the first, in the middle and at the last."

Admitting "it isn't easy to tone down a soprano who screams," Hanbery said he believes ministers of education should find a way to use the less-than-perfect musicians who want to participate.

"It's tough to be a minister," he reflected on the power to accept or reject worship participants and methods. "The people who are doing it have got to please themselves."

Persons become involved in church through orchestras and instrumental ensembles, Hanbery said, because "they feel they're making a contribution."

Endorsing the worship contributions of instrumentalists, he asserted, provides "the potential of reaching people for Jesus that we can't reach any other way."

## Hymn text writers urged to listen to the world

NASHVILLE, Tenn. (BP)—The writer of a hymn text should begin with a first-hand knowledge of the joy and pain of what is happening in the world, according to Brian Wren, a widely-known hymn writer from Oxford, England.

"Start by really being able to see what is going on in yourself, your church or the world around you, even if it is painful," Wren told a group of musicians, students and aspiring hymn writers at the Southern Baptist Sunday School Board.

Observing "It's easy to write a schmaltzy hymn about marriage," Wren said it is much more difficult to write a hymn for persons "who have been married a long time through times of struggle. How can we sing about that kind of relationship faithfully with Christian hope and grace? That's more difficult because it involves critical thinking."

Wren believes singing of faith requires persons to hear the voices of the world. "If we take the Holy Spirit seriously, we will ask what does our neighbor want from us," he said. "The Scriptures will come alive in a new way because we are bringing new questions to them."

Persons who sing hymns bring their experiences to the words they sing, Wren said. "When a well-written hymn is sung for the 20th time, you may find something new, not in the words, but in the thought that comes to you.

"The process of writing is not that of passing on information, but of putting a picture on the wall," he continued. "People bring to the picture their perception of color,

beauty and their experience. They will understand what the Spirit brings to them at that moment."

In encouraging hymn text writing to meet contemporary needs, Wren offered seven guidelines to help writers.

First, clarity, simplicity and obedience to rhythm are characteristics of hymns that are immediately understandable, while being intellectually deep enough to be sung repeatedly.

Second, use of normal speech patterns and words will enable the singers to express personal meanings in terms they would use conversationally.

Third, a memorable first line, followed by a "point" expressed in each succeeding verse, proves a progression of thought for the hymn.

Fourth, strong nouns and active verbs are better than adjectives. Archaic words and phrases from older hymnbooks, sentimental words that have feeling without thought and rare and technical words should be avoided.

Sixth, words should be evaluated as spoken as well as sung to well-loved melodies. If a hymn is worth singing, it is worth reading.

Seventh, Wren advised, be your own most severe critic. Evaluate why a new hymn is needed, if there is something distinctive to say and if it provides a good Christian statement.

Wren reminded both hymn text writers and hymn singers, "If you find the words coming alive, they're doing their work."

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